

OCTOBER.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and
lose his own soul? or what shall a man give in exchange for
his soul?"—Matt. XVI., 26.

CANTERBURY, N. H.

1889.

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**PROGRESS OF INVENTIONS SINCE
1845.**

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Up to the first of July this year there have been granted 406,413. Showing that since the commencement of the publication of the **SCIENTIFIC AMERICAN** there have been issued from the U. S. Patent Office 403,166 patents, and about one third more applications have been made than have been granted, showing the ingenuity of our people to be phenomenal, and much greater than ever the enormous number of patents issued indicates. Probably a good many of our readers have had business transactions through the offices of the **SCIENTIFIC AMERICAN**, in New York or Washington, and are familiar with Munn & Co.'s mode of doing business; but those who have not will be interested in knowing something about them, the oldest patent soliciting firm in this country, probably in the world.

Persons visiting the offices of the **SCIENTIFIC AMERICAN**, 351 Broadway, N. Y., at the first time will be surprised, on entering the main office, to find such an extensive and elegantly equipped establishment, with its walnut counters, desks, and chairs in correspond, and its enormous safes, and such a large number of draughtsmen, specification writers and clerks, all busy as bees, reminding one of a large banking or insurance office, with its hundred employees.

In conversation with one of the firm, who had commenced the business of soliciting patents in connection with the publication of the **SCIENTIFIC AMERICAN**, more than forty years ago, I learned that his firm had made application for patents for upward of one hundred thousand inventors in the United States, and several thousand in different foreign countries, and had filed as many cases in the Patent Office in a single month as there were patents issued during the entire first year of their business career. This gentleman had seen the Patent Office grow from a sapling to a sturdy oak, and he modestly hinted that many thought the **SCIENTIFIC AMERICAN**, with its large circulation, had performed no mean share in stimulating inventions and advancing the interests of the Patent Office. But it is no longer the patent soliciting firm that occupies the attention of the one hundred persons employed by Munn & Co., but a large number are engaged on the four publications issued weekly and monthly from their office, 351 Broadway, N. Y., viz: The **SCIENTIFIC AMERICAN**, the **SCIENTIFIC AMERICAN SUPPLEMENT**, the **Report Edition** of the **SCIENTIFIC AMERICAN**, and the **Architects and Builders Edition** of the **SCIENTIFIC AMERICAN**. The first two publications are issued every week, and the latter two, the first of every month.

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The Manifesto.

VOL. XIX.

OCTOBER, 1889.

No. 10.

HISTORY OF THE CHURCH 'OF MT. LEBANON, N. Y. NO. 4.

1785. AFTER the building of the house of worship the exercises became more uniform and regular and the marching and dancing were more moderate. Previous to this there was not much order observed among the Brethren and Sisters, in the occupation of a special place, but a Christian care was taken not to trespass upon the privileges of each other. The meetings on the Sabbath were generally in the Church, and open to all who wished to attend. The Believers occupied a standing position, and arranged in ranks, with the Brethren on one side of the central line of the room and the Sisters on the other. The first ranks at the head of the meeting were separated about four feet, while at the other end they were some ten feet apart.

The many violent manifestations of power which had attended the religious exercises of the Believers before the forming of the Community, had become less frequent and gradually faded away. This public service of which we have been speaking was attended by the several families except those in the Church. This family held their meeting in the

afternoon, but did not admit any persons who were not members of the Community. The exercise known as Square Order was introduced at this time by Father Joseph. It was a matter of much earnest exertion for the Believers to perfect themselves in this form of worship. Forms that had been laid aside, were occasionally revived, as some one or ones were moved by the inspiration of the hour, and in this revival they shared the ministration of the divine spirit.

In 1774 the Square Order was omitted, and in 1776 all exercise in time of worship was discontinued during a term of two years, and by the advice of Father Joseph a season of rest followed. The time in worship was now occupied in exhortations to live "soberly, righteously and godly in this present world." On many of these occasions the assembly would unite in singing one of the solemn songs and then retire. It was a remarkable change to bring about in so limited a space of time, and is a manifestation of the union and love that pervaded the order. During this period of five years the religious services were of a very solemn character. The revival gifts had ceased; no general exhortations were given, and if any word bearing upon the life work of the Believers

was spoken, it was the gift of the presiding Elder.

The early Believers in their seasons of revival were not particular as to the time when the assembly of worshipers should be called together, but accepted any time during the day or evening, when it was most convenient. Living as they did in different parts of the town or state, this was the only way that could prove satisfactory to them. But after the organization of the Society more system was observed and regular hours appointed for every meeting that was to be attended.

For several years a meeting was held in the early morning, in which speaking, singing and other exercises formed the order of the service.

In 1798 the Square Order was again introduced and at the beginning of the year 1800, the meetings assumed a much more active form. The gift of exhortation was encouraged, and the spirit of praise and prayer found expression in many honest and faithful souls.

The year 1805 is made memorable on account of the wonderful work of the Lord that came to the people of Ohio and Kentucky. Three missionaries were sent from the Church, Benjamin S. Youngs, John Meacham and Issachar Bates, to preach the faith that had been received by the Believers. The journey of more than a thousand miles was made on foot and attended with many privations and hardships. The Brethren knew they were under the blessing of God, and that a fruitful prosperity would attend all their labors of love for God and his people. It was a great sacrifice for the family to make and the farewell of the Brethren was

one of deep sorrow, commingled with joy.

The letters that were subsequently received from the Brethren, gave an account of the great revival and of present progress of faith among the people. Hymns were composed in the spirit of the work and sent to the Believers in New Lebanon. They were read and circulated and sung. Zeal awakened zeal and the life of the gospel was manifested more freely among the people.

In the summer of 1807 the singing of hymns was fully established in the Church, and the worship now consisted, especially, that at the close of the day, in singing a hymn, and the exercise in the Square Step. Exhortations were frequent and a great change took place as the worship became more actively spiritual and less formal.

A hymn entitled "Gospel Trumpet," was composed and formed quite a prominent feature in the hour of worship. More active exercises were introduced and the solemn songs, without words, were laid aside.

In 1810 the singing of short songs or those having only one verse was introduced. Words were also selected from the exhortations made in time of worship, and these were arranged to music and used with much satisfaction. This soon led to the writing of anthems of various lengths, which in many instances took the place of hymns, as the introductory singing for the season of worship.

Some elementary lessons in music were taught, at this date, as but very few persons had any knowledge of the rules of music. All the songs and tunes were learned by the ear and re-

tained by the memory. After the more universal introduction of hymns and anthems, with music attached, it became quite a labor to learn and to retain all that were brought forward. Visitors to and from New Lebanon, also became interested to learn one or more new hymns or anthems, to take to their own homes.

In the year 1815 an anthem was written and the music attached and then sent to the Believers in Ohio. This was the first instance where an anthem set to music had been forwarded to a western Society. The knowledge of music gradually increased in the several Communities and in 1819 an exchange of several pieces was made between the Society of New Lebanon and Union Village. No singing schools had been established and but few of the singers engaged in the study of music. The round notes, only were used, but by some were considered very obscure. In the course of eight or ten years, a great improvement was made in the writing of music and the round notes were thrown out of use. The Community at Harvard, Mass., suggested the using of letters for notes, and this manner was adopted. The various length of the notes were designated by capitals, italics, etc. This was soon followed by another degree of improvement, in the use of small letters, and by attaching brevitures and other characters to indicate the length of the notes. This system originated at New Lebanon.

The modes were used as formerly written until 1835, when there was a thorough reform made in the system of music, which was generally adopted by the Believers.

A small work was published in 1833

entitled, "The Rudiments of Music." It contained 158 pages. In 1842 a music book was published by the Society of New Lebanon.

The Society at Enfield, Conn., rendered much assistance by the writing and publishing of articles on the science of music. By the use of the letters of the alphabet, it was thought unnecessary to retain the staff, and that gradually was thrown out of use, and by the year 1858, it was rarely used in any of the communities.

We now return to the form of worship as used in 1817. It required great care to retain the forms of exercise, to walk or to march in a body, across the room, and to keep a regular step and correct time, was a work of much anxiety. A programme of the leading hymns and anthems to be used during the week was brought forward and read in the meeting of Sabbath, P. M. The selection was made by the Elders of the family, or by any of the interested singers. Several forms of exercise were introduced from time to time, but did not long continue in use.

In 1822 more freedom was given to the speaking, during the hour of worship which proved both pleasant and profitable. Sometimes the whole family would march into the highway and while in the enjoyment of some beautiful songs, pass on to the Center Family and share with them a union gift.

In 1827, a new spiritual wave passed over the Community and gave life and zeal to the season of religious service. Gifts of repentance, of love, of simplicity and of new songs abounded. It was a baptism of gospel fire, the good effects of which lasted for several years. In all of the beautiful gifts there was,

however, a measure of sorrow, as it had the effect of throwing off the dying and dead branches, which at one time were so promising of life.

In 1837 a new era commenced as the windows of heaven and the avenues of the spirit world were opened. Gifts of visions, of revelations, of inspiration and of spiritual songs were among the heavenly treasures that were showered upon the Believers. Messages were spoken and written, and the number of inspirational Hymns and Anthems, largely increased.

This manifestation of the spirit, made its first appearance, among the children, in the Community at Watervliet, N. Y., while they were engaged in religious devotion. Some of them passed into a trance state, and became wholly unconscious of all external surroundings. The visionary sight which had opened their spiritual eyes, unfolded most beautifully the invisible things of God. In this new life they were attended by spirit guides, and taken from place to place as one would be while on the earth.

The attendant, spirit guide would, sometimes, hold conversation with those in the body and ask and answer questions through the one that was entranced. Persons falling into this visionary state or accepting any form of inspiration were from this time designated as "Instruments."

This work soon manifested itself in an older class, and young men and young women were baptized into the new element of spiritual life. The work began to assume varied and strange forms, and was looked upon with surprise and astonishment by more mature minds. The influence had come among them, as an uninvited guest, but had earned

on its introduction, a most cordial welcome from every person. The gifts and exercises attracted the attention of all and captivated the feelings of the whole assembly.

(TO BE CONTINUED.)

LIFE'S JOURNEY.

ORREN N. HASKINS.

WHAT is life? A mystery sublime,
A form and existence, a spirit divine;
Outreaching all knowledge that we can control,

We're here for a purpose, a body and soul.
Life's journey though transient is fraught
with delight,
Its visions all brilliant with beauty and light;
With cheerful endeavor we enter the strife,
And enjoy our existence in this sphere of life.

Life's journey though dotted with pleasure
and pain,
Has much that invites us onward to gain;
Inspired with the beauties of everything new,
We're anxiously looking for something to do.
As we enter the field of labor and toil,
Whether mental or physically tilling the soil,

All manual labor whatever it be.
Has always been health and interest to me.

Surrounded by guardians who're gentle and kind,
To aid and direct through the journey of time;

We shun many evils we meet on the way,
If we are but careful their voice to obey.
What comfort and peace as we journey along,

Our souls reaching upward, our hearts growing strong;

O beautiful home with the pure and the blest,—

A heaven on earth a home of sweet rest.

O, who would exchange a life that is pure?
Or who would not crosses and trials endure?
Than dwell in the homes of gloom and distress,— [blest.

O give me the home with the pure and the

O lovely companions, ye heaven-born few,
I'm thankful I've spent my life here with you;
Come ease or come pleasure, come sorrow
or pain,

My heart's entwined with you to ever remain.

The pathway of life is quite rugged we know,
And sometimes grows rougher as onward we
go;

But keep the eye single for truth and for
right,

We'll press through the darkness and land
in the light.

Though many may miss and get on the
wrong track,

The soul that's in earnest will never look
back,

But onward keep moving as true as the clock
Till firmly established as truth and the rock.

And when life's journey is finished and gone,
And we are at peace with ourselves and each
one;

We'll count o'er the blessings of life and its
joy,

When there's nothing of earth our peace to
annoy.

And then if the angel of truth can record,
Well done, come and enter the joy of thy
Lord;

The battle well fought and the victory is won,
Come in faithful servant, thy work is well
done.

Then what of the struggles and toils of this
life,

They vanish in haste like the dews of the
night;

All earthly afflictions disappear as a scroll,
And leave just the spiritual body and soul.

Away on the wings of victorious love,

To rest in the mansions of Heaven above;

Leave a life here on earth for a life there in
God,

With Father and Mother the Christ and our
Lord.

Mt. Lebanon, N. Y.

God sees us through our guardians,

Our parents and our friends,—

'Tis here his eye is watchful,

Through these his love extends.—*M. W.*

THE first virtue is to restrain the tongue.

CHRISTIANITY.

DR. CARL.

CHRISTIANITY is that system of religion which Christ founded in his First and Second Appearing on earth for the good of all mankind to lift them up from sin and the lower order of passion which is bringing all to one sad end. This only true system of religion is to transform man into the image of heavenly saints. Like a great ship set off in a rough sea, it had to break the waves of opposing elements of the world and with Satan's hosts, which has ever been combined for its overthrow, as we learn from the Testimonies of the Life, Character, Revelations and Doctrines of Mother Ann and the Elders with her.

O what a glorious gospel we have given us through their tribulations for our good. Let us shout praises to God for these precious truths given to us, which are truly glorious in their origin. Glorious in their aim, glorious in their conquests—God owns them, angels smile upon them, saints rejoice in them, and devils dread them.

But my dear reader, though this Holy Gospel be so glorious, so benevolent, and so energetic in its nature, none can by any means share its triumph but those who accept it in their faith, enjoy it in their hearts and practice it in their lives. To accept the Gospel of Christ, Christianity, is to believe and accept Christ; to follow in his footsteps, in accepting his teaching, precepts and examples these must go together in our lives. And every man stands in the way of the gospel, who does not accept Christ. Christ said, "He that is not with me, is against me and he that gathereth not with me, scattereth abroad."

The Gospel has evidently suffered greater loss at the hands of many who claim to be its friends than from those who have sworn hostility to it. Many, too many, indeed, have made it a cloak that they may be the more efficient to accomplish their work of ruin.

The dagger concealed in the heart of the hypocrite is more to be feared, than the uplifted hand of the open foe. Brethren and Sisters, the Christ whom ye have received is a Shield. Keep him between you and the world for every one who receives Christ, is made a voluntary, resolute agent on his own part, a determined, moral hero. who works, who strives, who fights, in prayer, that he may overcome self. To such, Christ is a present help in time of need, but he helps no one to live a Christ life who does not try to help himself, and abides in no one who does not abide in him, but whose desire is to give and to bless, to make men better and Christ-like, and labor to transform the whole earth into God's kingdom.

This Christian spirit breathed into the heart by the Holy Spirit, finding expression in all forms of benevolence, in all efforts to elevate the race, and spread the blessed Gospel to all mankind is the only true Christianity.

Paul was so filled with this burning Christian love, that he regarded the claims of humanity upon him as a debt—and am a debtor both to the Greek and the Barbarians. Both to the wise and the unwise.—Yea a debtor to the whole world. Not to the rich only, but to the poor, not to the Greek only, but to the ignorant barbarian—and am in debt to all in the language of Paul's great heart of love for all mankind. Shall we not labor for this spirit of

Christian love and then fulfill the command of Christ; he says, "Go ye into the world and teach the gospel to every creature."

Mt. Lebanon, N. Y.

TWO RESURRECTIONS.

F. W. EVANS.

"I saw a New Heaven and a new Earth for the first Heaven and the first earth were passed away, and there was no more sea or world."

THE first resurrection heaven is composed of those who stand with the Lamb on Mt. Zion,—becoming Virgins. They learn the song of the Lamb, have the name of God written in their foreheads, and are redeemed from both the first and second earth.

These constitute the white clouds of the New Heavens, "I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man—she was a daughter of man—having on her head a golden crown, and in her hand a sharp sickle. To her it was said, "thrust in thy sharp sickle and reap, for the time has come for thee to reap, for the harvest of the earth is ripe." And the earth was reaped. This is the first resurrection—Shakers, who are in the New Heavens.

And another Angel came out of the Temple, having a sharp sickle, who was commanded "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great Wine Press of the wrath of God, and it was trodden without the

city." It belonged to the New Earth. This was the *Second Resurrection* from the first earth to the New Earth. It was the "Song of Moses." "In the days of these kings the God of heaven shall set up a kingdom—a Republic not in name, but in reality—and it shall break in pieces all other kingdoms, and stand forever." He will have come whose right it is to reign in justice and truth, henceforth he that would rule over men must be just, ruling in the fear of God.

The Rulers of the "first earth" government were conquerors and Kings, with Lawyers, Doctors, Priests and a literary and monied aristocracy, to support them, all living as *paupers*, upon the labors of the "common people." There has been antagonism—perpetual war—between the rulers and the ruled.

The people "cursed their God and their king and looked upwards for redress, and it came at the American Revolution.

The "first earth" is passing away and being supplanted by the "new earth wherein dwelleth righteousness." Its rulers are chosen by the sovereign people to rule in their name and as directed by themselves.

This is the first and second resurrection.

Mt. Lebanon, N. Y.

[The following articles are from the records of those who were living witnesses, and had either lived with or had enjoyed a visit among those early Believers. Ed.]

MOTHER HANNAH KENDALL of Harvard, Mass., was a beautiful minister of the word of God. The spirit of her ministration may be seen in the following: Do to others as you would

wish others to do to you, and always speak the truth. Keep your consciences void of offence toward God and each other. Purge your souls from all sin, and be careful to state every thing in its true light.

Govern the tongue for it is an unru-ly member. Labor to know the will of God and do it in all things. Strive to forgive and forget supposed injuries, and put away all hard feelings that may have arisen.

Be kind and condescending to each other, for this is the requirement of the gospel. If you are faithful you will be able to help others, as you have been helped. Where much has been given, much will be required.

SETH BLANCHARD.

DURING a visit of Father James Whittaker to the Community of Enfield, N. H., he remarked, "There never was a people on earth who had so great reason to bless God as we have, for there never was so great an opening of salvation made known to the lost children of men."

MARY BECKWITH.

FATHER JOSEPH MEACHAM gave the Believers very particular lessons in regard to honest dealing. In the selling of horses or cattle or any live stock it was right to inform the purchaser of any fault or defect in the beast, which would not otherwise be known. If in a bargain both parties were ignorant of the value of the article in trade and if the Believers subsequently ascertained that the other party had been wronged, it was their duty to make it right. As an illustration, he spoke of some timber that the Believers bought and found it was worth more than the one who sold it had supposed it was worth.

Father Joseph recommended the Brethren to make good to the man the present market price of the article.

[The above by Father Joseph Meacham is an excellent lesson in practical righteousness. It is the gospel of "glad tidings," to teach humanity to man, and is also the fulfillment of that testimony through Jesus,— "Whatsoever ye would that men should do to you, do ye even so to them." Ed.]

STEPHEN CLEVERLY received a fine education, through the kindness of his uncle, of Boston, Mass. He became a merchant and was very successful in his business. Stephen often called at our house, as we had long been intimate friends, and while speaking of a law suit, soon to be brought forward, he remarked, "You need not fear, you will get the case. The wicked cannot prosper. They will try to afflict and do all they can to overthrow the work of the gospel, but they cannot do it. No weapon formed against you can prosper."

I said to him, Stephen you have faith in the mission of Christ, why do you not obey it?

"I have faith," said he, "and I should have obeyed it. I have seen and conversed with your Mother Ann."

I then asked him to relate his interview with Mother Ann and the Elders, which he did as follows:

"Some of my companions came to me and wanted I should go with them to see Mother Ann and confound her. On account of my advantages for a good education they thought I could do it.

Mother and the Elders received us very kindly, and we were soon engaged in conversation. Mother Ann spoke of the evils that were abroad in the world.

Some philosophers, said I, think that what people call evil, is real goodness.

Mother Ann then referred to some of the sins that abounded in the world, and said, "Are not these, evils?"

I soon found that I could not obtain the least advantage and was glad to excuse myself and leave the place.

At the time of this interview I obtained faith in the life of Christ, but as I was a young merchant I did not wish to forsake the worldly prospect before me, nor to turn away from my young companions."

HANNAH LYON.

WELSH POETRY.

BELOVED EDITOR—MANIFESTO:—I enclose a piece of poetry written in a Welsh mining village, by a girl fifteen years of age, whom the villagers pointed out to the traveler as "daft." F. W. E.

THE CHRIST.

THEY cry: "He comes—

The signs are sure, all lands are armed for war,
The mystic number is fulfilled—He comes!"
We answer: O that He would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!
We want a Man to walk once more among
The wrangling Pharisees, to drive the beasts
And money mongers from the temple courts;
To bring the Gospel back again, and prove
How all unlike the Churches are to Christ!
We want that Christ again to tell the "saints"
Their sins, that they were sent to bless the
poor,
And they have sold themselves unto the rich;
That they were sent to preach the works of
peace,
And they have filled the earth with war of
words;
That they were sent the messengers of love,
And they have driven love out of their creeds;
That they were sent to teach men not to lie,
Nor tremble when their duty led to death.

O for that Christ again! He—He who would dare

To tell the Churches how they lie and cant,
And talk of serving God—and serve themselves;

And talk of saving souls—to save their
“cause;”

And pore and narrow God’s divinest truth,
Until a man can hardly be a man
And member of a Church.

* * * * *

Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples
down

The cruel hedges men have built about
The gate that leads to heaven. He rends the
creeds,

And gives their tatters to the merry winds.
He does not come as bigots prophesy,
To choose a handful and to d . . . the rest,
To found a Jewish-Gentile kingdom here,
And roll the world into the past again.

He comes the Spirit of a riper Age
When all that is not good or true shall die—
When all that’s bad in custom, false in creed,
And all that makes the boor and mars the man
Shall pass away forever. Yes, He comes
To give the world a passion for the truth;
To inspire us with a holy human love:
To make us sure that, ere a man can be
A saint, he first must be a man.

TESTIMONY OF JOSEPH MAIN. No. 2.

WHILE in this state of mind. I heard reports about a singular and strange people, who taught a new system of religion. The accounts given of them were various and very remarkable, and seemed to excite much attention among all classes of people. What to make of them I could not tell; but it appeared evident that there was something wonderful among them, or they could not excite such general attention. I therefore determined to go and see for myself, whether they were really good or bad people, and to act accordingly.

When I came there, I was still at a loss what to think of them. They were indeed a very singular people; their religion was new and strange to me. I disputed them some; but to no purpose; they were able to comprehend and answer me. This confounded me still more. I concluded I had better stop and wait till I could discover what they were. And being in a great labor and concern of soul, I did not feel disposed to cavil about things which I could not understand. I tarried several days, and was in a serious and conscientious labor; for I felt my soul at stake. All the spiritual sensations of my former experience had left me, and all my past hopes of salvation had failed. And though I had made a public profession of the religion of Jesus Christ; yet I was blinded with antichristian doctrines, corrupted by their practices, and deeply lost in sin; like thousands of others in this day, who know not the pure gospel of salvation, nor the power of eternal life; and I was convinced that if I could not find relief, I must sink into despair.

As I was passing through a room where Mother Ann was, I saw her sitting in a chair, and singing very melodiously, with her hands in motion; and her whole soul and body seemed to be in exercise. I felt, as it were, a stream of divine power and love flow into my soul, and was convinced, at once, that it came from Heaven, the source and fountain of all good. I immediately acknowledged my faith, and went and confessed my sins, honestly and conscientiously. I could then say with the apostle, Sin appeared *exceeding sinful*, even beyond expression. Indeed it felt so loathsome and hateful to me, that I

resolved at once never to commit another sin.

After this I went and righted all my wrongs, and set out, once for all, with a determination to live a righteous life, according to the counsel of God through these strange people, whom I verily found to be his true witnesses. In so doing, I have ever found protection; yea, in obedience to the counsel of God, through Mother Ann Lee, and the Elders with her, my soul has been saved from sin. This answers the very purpose for which Christ came into the world; that is, "to save his people from their sins." I then received the gifts of God in very deed; and they became an abiding treasure in my soul. I was greatly blessed of God, and received the gifts of vision, prophecy and revelation, and also the gift of healing. These gifts are sufficient to confirm the Believer that this is the second appearing of Christ. But the greatest gift of all is, *salvation from sin*.

I thank God that I am able, from personal knowledge and acquaintance, to bear witness of the purity of the lives and characters of Mother Ann and the Elders. I have been with them frequently, in various places, at all times and seasons, and well knew the manner of life they lived; and can testify before all men, that I never saw anything in them, which gave me the least cause of jealousy that they indulged themselves in anything contrary to the strictest principles of morality, purity and holiness. On the contrary, they always bore a powerful testimony against every evil, in word and deed. Their faithful labors were constantly employed in purging out sin and all manner of impurity from among the people, and in

ministering the gifts of God, and teaching purity and holiness wherever they went. The unfaithful were reproved and admonished with the most heart-searching power; while the faithful were encouraged and filled with heavenly comfort and consolation.

Their testimony was so plain and pointed against the corrupt nature of man, that many who were determined not to take up their crosses, became the violent and bitter opposers of this testimony; and therefore levelled all the arrows of their spite and malice against the Mother of our redemption, unto whom was committed the oracles of God for the salvation of a lost world; and from whom I have received the gifts of God, and the baptism of the Holy Spirit, as really as ever the apostles did at the day of Pentecost. From that same blessed Spirit in Mother Ann and her successors in the gospel, my soul has often been filled with heavenly blessings, even to overflowing. Thus have I drank of the waters of life, and been fed and nourished with the bread of life, for more than forty-six years.

These things are not the dreams of imagination, but substantial realities, which are well known to every faithful Believer, who truly follows Christ in the regeneration, "who walks not after the flesh, but after the Spirit." And all such can bear testimony to these things, according to the measure of their travail and experience in the work of the regeneration.

But, however different the gifts and manifestations of Divine power to different individuals, yet the Spirit is one and the same in all; as saith the apostle:—"There are diversities of gifts, but the same Spirit." 1 Cor. xii., 4. Every

true Believer is led and governed by the same Spirit, which is the Spirit of Christ; and thus we become one with Christ, as he is one with the Father. As the blood, which is the life of the body, circulates through every member of the body; so the Spirit of Christ, which in Scripture is sometimes called the blood of Christ, circulates through every member of the body of Christ, and is the life of his body, which is the CHURCH. Every true and faithful Believer is a member of that body, and receives strength and nourishment from it.

These things being well known to us by living experience, and having been confirmed beyond the smallest shadow of a doubt, through a period of many years, we feel ourselves fully qualified to bear testimony thereof to our fellow creatures; and therefore they need not think it strange that we are able to do it with so much boldness and confidence: for the evidence of experience is the strongest proof that can be given of the truth of any principle whatever.

New Lebanon, 1826.

THE MALE AND FEMALE PRINCIPLES IN DEITY.

THE writer in the *Methodist Recorder*, who criticises Mrs. Hannah Whitall Smith for saying "Our Mother God," does not show himself to be better acquainted with the ancient language than Mrs. Smith does. If he had more information he would know that different words applied to the Deity signified different things in Him. When God is regarded as having more power—not brute power, but spiritual power—one word is applied to Him. Then the idea

conveyed his regard to Truth. And this is the masculine element in the Deity. And Truth is the masculine attribute in God, or Truth is God Himself in the old Testament.

But when another attribute in Him is considered, then, in the original language, another name is applied to Him. The additional element or attribute regarded, giving another appellation, is Love. This is the female principle in the Divine Being. These two elements in the Divine Being constitute the Jehovah of the New Testament, and the Lord Jesus Christ of the New Testament. Or God in the New Testament is Love, while Jesus is truth. In the text, God is Love. '*O Theos agapa esti*,' love is in the feminine gender, though Theos is masculine.

In the Old Testament, where the Deity imparts the two qualities of truth and love to the race, as the race is composed of the male and the female, the result is called "man," not a man, but man. God created man in his own image, in the image of God created He him; male and female created he them. Then "male and female" constitute "man." There is a male man and a female man, both created of God in his image.

In the original, the race name of Adam is given to the male and female, which constitutes the race. *Ish* is the name for a man, *Isha* is the name for a woman, but Adam is the name of the race, constituted of male and female.

Thus is the race female created—not the woman that was formed of the ribs of Adam. This woman was the one that deceived Adam. She was formed of Adam's rib, not created in the image of God. She was a form of Adam's

rib, or she was the self-hood of Adam, the selfishness and the self-conceit of Adam, or the race, under the seductive influence of the serpent—Nature, the self-hood that is in love with the things of the senses.

This is *the* man that tyrannizes over the woman—is the sinner that sternly and stubbornly refuses to her the simple justice that is her axiomatic and inalienable right—the right to say how she shall be hung, if die she must, at the bidding of her tyrant. The full argument to sustain this view cannot be given here, but it stands on an impregnable basis of the clearest criticism, a criticism based in the highest reason and in the nature of things.

God is called *Elohim* all through the first chapter of Genesis, because the Truth is represented as acting. But in the second chapter, where the Deity is represented as acting by Truth united to Love, He is called *Jehovah*, or Lord God. Here Love, the female element is considered in relation to truth. The higher element is added to the lower one, when *Elohim* becomes *Jehovah*.

The male element comes first and makes preparation; and then the female element, the higher one, comes last or second. Love is first in excellence, but truth is first in action. God is love. Jesus is truth. Jesus was begotten of God, born of a woman, and made externally one with the Father by Glorification. God is love. Jesus is truth. The Holy Spirit is a proceeding from God, dwelling in Jesus; and it was not given till after Jesus was glorified. The Holy Spirit is not *he*, as the writer in *The Methodist Recorder* erroneously affirms. The Greek word for *Spirit* is in the *neuter* gender, while *Holy* is an

adjective. The Holy Spirit is not a person, but is the Divine Proceeding, emanating from God as love and Jesus as truth, the feminine and the masculine principles which constitute Deity, making Him *the Divine Man*.

The love-element in God is second in activity but first in excellence; but woman, who represents the love-element is neither as such, superior or inferior to man as such. Each is the equal of the other by virtue of the sex-constitution. Woman, as such, acts from *love* and truth; and man, as such, acts from *truth* and love; while the two things are so adjusted as to make male and female exact equals as images of God. As equals, in a state of society which is Christian, equal rights, justice, equity and privileges will be awarded to both sexes. Less than this is not Christian, is not justice, is contrary to natural rights and to the equity that is called conscience.

If there are differences in the sex-constitutions, in a truly Christian state of society, the tastes of the individuals will guide in selection of callings and employments.

That woman may fail to attain her own ideal by having the elective franchise, the writer, one of the masculine gender, has not a single doubt. But by having it, she may succeed in removing from the statute books some laws too cruel and infamous to be justly characterized in the use of language. Give her, her axiomatic rights, and let her use the rights for the good of her sex and for the elevation of the race as she deems best.

For a thousand years man has played the tyrant, leaving the race the victims largely of the lusts, passions and ambi-

tions to the vast detriment of our kind. Now give woman the opportunity of mere naked justice, and let her have a word to say where man has signally failed. Cease to withhold in the grasp of the tyrant, her clearest rights and let time afford results. No man of thought and heart can or will fear consequences.
—J. M. Washburn, Terrell, Texas.

[Contributed by W. L. Lincoln.]

THREE THINGS.

THE church in Philadelphia was commended by the Lord for three things: we hear him saying (1) "Thou hast a little strength;" (2) "and hast kept My word;" (3) "and hast not denied My name."

If you find a company of believers of whom it can be said that they have a little strength, you may conclude that God is there. What little they have is real. They may have but a scant supply of the gold of earth; but they have nobler treasure—even the "gold tried in the fire" spoken of in Rev. iii., 18. What value the Lord puts upon a little strength! A little strength means that there are dealings with God in that church, and that more strength is coming; for unto him that hath shall be given. But "a little strength" does not remain inactive. Wherever there is a little strength there is obedience—"And hast kept My word." It is vain to talk of being endued with power from on High, if that power does not lead to obedience to the Word. There must be "fruits meet for repentance;" and one fruit of "a little strength" is this: that God's Word will be kept. True enlargement of heart is ever followed by obedience. "I will run in the way

of Thy commandments, when thou shalt enlarge my heart." Psa. cxix., 32.

Neither does "a little strength" remain silent. *It testifies*: and its testimony has to do with a Name—the Name that is above every name—"And hast not denied My Name." Where there is "a little strength," reproach will be suffered for the Name. It will be confessed and honored accorded the chiefest place, even in the midst. Unto that name shall the gathering of the people be. Where there is "a little strength," and the Word kept, and the Name confessed, the fragrance of that Name will go forth like spices on the breezes. Amen; so be it, Lord. Though but a "little flock," with only a "little strength," we would seek, during the "little while," to keep Thy Word, and not to deny Thy Name.—*Times of Refreshing.*

GRATEFUL THOUGHT.

MARTHA J. ANDERSON.

NOT for a favored spot alone
The sun its radiance gives,
But for the wide world's joy
Its blessed influence lives.
The lone pine on the mountain top,
The floweret in the vale,
The verdant grass and waving grain
All tell the same sweet tale.
"Thou art my sun" is whispered softly
From each living thing,
And day bears up this grateful thought
Upon expanded wing.
So, with effulgence God infills
This universe of life,
And none so low, or sad, or worn
With Time's embittered strife;
But may look up with confidence
To light and love divine
And say, O Father Mother God,
I feel that Thou art mine.

Mt. Lebanon, N. Y.

THE MANIFESTO.

OCTOBER, 1889.

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Editorial.

THE History of the Church at Mt. Lebanon, which has appeared in several numbers of the MANIFESTO, brings forward some very important points, well worthy of a careful and studied inspection. It was a new, religious work, the outgrowth of a deep, spiritual interest for the prosperity and happiness of humanity.

The first Elders, or witnesses, who came to us with the word of God, had been the favored recipients of that inspiration which led them into prayer, and into that form of gospel life which is so fully set forth in that inestimable sermon on the mount. It had been shown to them through their religious experience that the loving-kindness of God was extended over the whole world, and all who walked

uprightly would be made partakers of his boundless love.

It had also been shown to them that the selfishness of man had become one of the strongest elements of his being, and that in the development of this quality, everything standing in the way, must be sacrificed. Mine and thine seems to have been the watchword upon which all business transactions were carried forward and the foundation upon which all worldly interests were established. Thousands and thousands of years had faded away, while this element, in the character of man had been in process of development. Its right to command and to demand had been acknowledged throughout the whole world, and neither civil nor ecclesiastical authority moved to place a barrier in the way, or to define any limits to the acquisitions which were made.

In God's good time, however, came the spiritual messengers of his word. It was the kingdom of Christ. Jesus had already warned the selfish, rich men that their accumulation of treasures would waste away by moth and rust, and had given lessons for the living of a better life. Mother Ann Lee and the Elders, in their love and zeal for God and humanity, through revelation and inspiration, had revived the testimony which, had been thrown aside, so carelessly, and urged upon their hearers the necessity of making a full consecration to God.

It was a heroic work! a wonder in the earth!! That any man or woman could rise so far above the selfishness of their own hearts and give their lives to God, that others might live

more happily upon the earth, was indeed, a great wonder. It was the "strait gate," the "narrow way" and but few went in thereat.

We need not look with surprise upon the fearful journey which these Elders made, but rather with surprise as we learn that they were able to maintain their Christian testimony in the midst of such a fierce persecution. It was the privilege of the Elders to lay the foundation for a more successful community than had ever been known, and their successors in the Ministry carried the inspirational work on to a high state of perfection.

This form of consecration, this ignoring of every selfish claim and giving to God all that one possesses, brought them into the Church of Christ and gave them an assurance, that in this, God would be their God, and that they would be his sons and daughters.

Father Joseph Meacham, the leading spirit in the work of organizing the Community, followed the inspirational teachings of the Elders, and successfully consummated their work. With "one accord" the people gathered to the new home. They came out from the relations of the world, sold their possessions, dedicated their souls to God, and gave all that they possessed to the gospel work. No higher incentive could inspire the minds of men. In this they were laying down their lives for their friends, and yet, the foundation remains sure.

Those of the present day who build must stand on the same foundation and build with materials equally as pure in the sight of God, and in the

same spirit of consecration, if they think to acquire a corresponding success in this world. An amalgamation of the two orders can never work satisfactorily. "No man can serve two masters." The old inheritance with its mutual associations, the customs and practices of the children of this world, cannot otherwise than result in a failure, to an individual, to a family or to a community.

Indeed, it would seem that the admonitions which have been given in a past age might be, even at the present time, sufficiently vital to protect any church from falling into those conditions which will ultimately result in its entire failure. Father Joseph and his faithful, zealous co-laborers entered the gospel work with an assurance that they could and would endure to the end, and be among those living witnesses who would see the salvation of their souls. They were crucified to the world, as was the apostle, and they were assured as positively, as they were assured of the existence of God that the gates of hell could never prevail against that work which had its foundation in the spirit of truth, nor against those who put on the whole armor of God and kept the faith.

To the present generation is committed this sacred trust, and it should be made a savor of life unto life. God's blessing cannot otherwise than attend those who "put their hands at work and give their hearts to God." The promise can never fail. It is to be a hundred fold of houses and lands and gospel kindred in this world, and in that which is to come, eternal life.

ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

DEATH-PENALTY. No. 2.

FRED'K. GERHARD.

Now let us hear what a murderer said, at the last moment before his execution, about the death-penalty. A physician—consequently an educated man—had murdered, some time before, a girl whom he had previously seduced, and he was condemned to death in Cleveland. Standing under the gallows, he addressed those present, saying, among other things, the following: "I will concede, gentlemen, that life is a precious gift, and that it must be protected; and that, if anybody murders, human nature's natural instinct demands his life. Consequently, if the people of Bedford had killed me at the time I committed the deed, I would have said it was not inhuman, and was done in passion; but if, after six months of deliberation and preparation, people demand my life, then they are murderers.

"What would be the most advantageous for you, gentlemen—to put this rope around my neck, or to send me to the penitentiary, to keep me there as many years as you may deem proper; to dismiss me then as a peni-

tent, so that I might use for the benefit of my fellow-men what little of talent and power the Creator has given me?

"Capital punishment is annihilating. One life is as good as another. I admit that; but what advantage will my death bring about? None. I do not even remember the moment when, in madness and drunkenness, I found a mark for the pistol. Still, such is law. This law, however, is made by man, and is not the law of God.

"I do not enter into the land of annihilation, but into the land of progress, and whilst I acknowledge the law of Ohio, I say that it is foolish and vain. Or do you think that, because this rope puts an end to my life, crimes will be prevented? The same influences which surrounded me will cause the same effects in others, and no example can prevent this. I submit to the law of the land, and leave you. I hope that this execution will be an example for everybody, not in favor of capital punishment, but to demonstrate its folly, and that you may reflect on this."

The way in which this man has reasoned out his rejection of the rightfulness of the death-penalty well merits attention. It indicates the sole moral purpose of any punishment, namely, the reformation of him who has committed a crime. Or can it be doubted that even the worst criminal may arrive at intelligent remorse and honest repentance? And when he thus repents, honestly and truly, is he not then a reformed man? And if such reformation is possible, have we then the right to deprive him, who has sinned, who has committed a crime, of life, and to cut him off from repentance and reformation? Ample experience in penitentiaries furnishes the proof that it is not necessary to destroy the criminal; that, on the contrary, he may, by judicious treatment, be reformed, be led to true repentance, and his guilt be thus properly expiated: God does not want the death of the sinner, but that he repent and reform. "Verily, verily, I say unto you, there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons which need no repentance."—St. Luke xv., 7.

The intimidation theory, the idea of kill-

ing the one in order to strengthen thereby the virtue of others, is an absurd perversion of all moral thought. Of all the means for exercising good moral influence on society, this one of shedding human blood, or of killing in any way a human being, is probably the most mistaken, the most dreadful and revolting. The most efficient protection of life is its sacredness; and this sentiment is weakened by every execution. The great Roman philosopher, Cicero, expressed himself as follows on capital punishment: "Far be the death-penalty from us, far its executors and implements; for every mention of it is painful to a free man." And in the criminal work, "The New Pittaval," Vol. 27, we find the following passage: "When the champions of capital-punishment enter the lists for it armed with *one* well known quotation from the Bible—"He who sheddeth man's blood, by man shall his blood be shed"—it is just as if something were decided as of right, on the strength of *one* passage in a code, though it were an insult to the sense of justice of a whole nation."

But if it should be thought necessary to secure, besides the only moral end of any punishment, some deterring effect in the case of those crimes called deserving of death, this will be reached in the surest way by *prompt* adjudication. Do not procrastinate proceedings for murder for months and years, but have punishment follow as speedily as possible. Yet do not condemn to death, but to imprisonment for twenty years, or for life. That will have a really deterring effect, and will bring to their senses people of violent nature predisposed to crime.

But can confinement for *life* be justified even in the case of murder? The law allows for every misdeed or crime a time of limitation, after the expiration of which the culprit can no longer be held responsible. In almost all countries this limitation is fixed at twenty years for murder; and if a person who has committed murder cannot legally be punished after the lapse of twenty years, ought not, then, the maximum penalty for murder to be twenty years? Had the culprit succeeded in escaping judicial prosecution for twenty years, he would then be entirely free, and could not be touched.

Would it not be fair, then, when he has not evaded punishment, but has borne the penalty during twenty years, to restore his liberty to him just as much as if he had not been punished at all?

A further argument against the death-penalty is furnished by the many judicial murders, the many condemnations of innocent people, which criminal history reports. It is bad enough if innocent people are condemned to imprisonment, their innocence established only after the lapse of months or years, and are then restored to liberty. But how—and that, too, has occurred often,—if an innocent person is condemned to death, executed, and his innocence found out only afterward? Life once taken cannot be restored. Frederick the Wise says: "Nothing is easier than to take human life." But is it right? Can we restore it to him, should he be innocent; and would we not be criminals toward him in that case? And when experience teaches that in all countries sentences of civil and criminal courts are every day set aside, as unjust by higher courts, and when this is clear proof of the human weakness of judges, who, nevertheless, are undoubtedly honest as a rule—cultivated men, well-versed in law, who certainly have no intention of doing wrong—and when one sees how the decisions differ, dare one, under these circumstances, expose a human life, be it that of the vilest criminal even, to the vacillations of human opinion? But whoever does not believe that many really innocent people are executed, need only look into the transactions of the English Society for the abolition of capital punishment, by which it is demonstrated that in two hundred years, about two hundred *innocent* people have been butchered. And this by no means includes the many hundreds who—as previously shown—were hanged in England in former years for theft and other minor crimes. I myself am in possession of a list of more than sixty cases, where people were sentenced to several punishments, innocently, and this list I have collected in only a few years. Another argument against the death-penalty is the repugnance of many jurors to giving a verdict of "guilty" against a murderer, because they know that the sentence

entailed thereby will be that of death, and their human feeling refuses to deliver a fellow-being up to death. Rather than do this, they give a verdict of "not guilty," and in this way, criminals deserving punishment often escape, to the great injury of society.

It was said before that in modern times all torturing of convicts has been abolished by law; but has this been done so far as custom is concerned? How often has it occurred in places where decapitation is still effected by the axe, that the stroke missed, the instrument burying itself in the shoulder instead, so that the unfortunate creature had to be executed under additional tortures! And how innumerable are the instances in the United States, where hanging is still practiced, in which, owing to the bungling of the hangman, the culprit had to go through the process of hanging two or three times before being allowed to give up his miserable life! In McKean Co., Pa., in 1879, a murderer had in this way to undergo the operation twice; at Sioux Falls, Dakota, in 1882 another one three times, and a third one, a boy of eighteen years, in Georgia, in 1883, twice; and between the two operations an hour expired before he was dead. Are not such cases alone sufficient to give every person of feeling a perfect horror of capital punishment?

But executions have still another dark side; it consists in the blasphemy of the priests. They represent to the condemned that they will enter now directly into heaven, and be received by Christ; there stands the culprit, instead of being deeply humiliated by the sense of his criminality, actually jubilant, and rejoicing that he will soon be with Christ, and that Christ will receive him with all glory! Is not that rank blasphemy? The priests who seduce these miserable sinners to such fantastic visions, ought, instead, to exert all their influence to induce them to really repent of their bloody deeds. Such a conversion, at the moment of going to the gallows, is utterly worthless, and nothing but a self-deceit and a deception of others.

True, serious, profound and saving repentance can be arrived at only gradually, and will never show itself in jubilant outpourings under the gallows.

And to what scandalous, outrageous, immoral behavior on the part of the public does not a condemnation to death lead! The condemned receives from all sides proofs of sympathy, women and girls present flowers and delicacies; and people importune those in charge to allow them to see the condemned or to exchange a few words with him. It is a glorification of crime. Many an honest, poor fellow, on the other hand, is allowed to die in his lonely chamber; for him no sympathy is felt, and nobody sends him dainties.

However much it may be in accordance with the spirit of modern times not to bury the body of the culprit any longer, as formerly, in the spot receiving the offal of the shambles, but in the cemetery, where so many sinners are lying—even such as have not been condemned judiciously—it is, nevertheless, very unwise, on the other hand, to give executed criminals public and pompous interment and obsequies, as is often the case, particularly in the United States. This, too, is a glorification of crime and must make an impression on the lower classes—those from which criminals mostly come—not conducive of good morals.

The fact that in 1878, the executioner of Berlin gave a grand dinner, accompanied by music on the day of the execution of Hoedel, who had fired on the Emperor; and the other fact, that twelve hundred—actually twelve hundred—people applied for the position of hangman of London, which had become vacant by the death of Marwood—these facts, I say, ought to fill our century with burning shame.

When will the old barbarism, belonging to the dark past, be finally cleared away, and capital punishment be abolished everywhere? When will the Legislatures of all the states of the Union, and of all foreign countries at last consider it their sacred duty not to tolerate the death-penalty any longer? When will citizens, called for jury duty, refuse to serve in murder cases so long as the murderous law of capital punishment exists? When will judges insist earnestly on the abrogation of the murderous law, which surely has often caused them bitter qualms of conscience? When, finally, will rulers recoil

with horror from lending their assistance to an execution, refuse to commit themselves, and aid directly in premeditated murder? Or is an execution, perchance, not a real, premeditated murder, murder in the first degree? According to the laws of all civilized countries, every premeditated and intentional killing of a human being is murder in the first degree. Well, then, are not premeditation and intention to the greatest possible extent the preliminaries of every execution? Even in those times when capital punishment was still considered as something indispensable, the executioner, the hangman, was considered dishonorable, and no decent, reputable man would shake hands with him, or would drink with him, or enter into any connection with him. And this shrinking from him sprang from the truly human feeling of horror at a man who could be bought with money to slay his fellow-men. And should we, perhaps, try to palliate executions by saying that the law of the state exacts them? There is a higher law than all State-laws, and that is the law of common human morality, which we find laid down in the precepts of the most diverging confessions. Already the old Mosaic law, known as the Decalogue contains the commandment: "Thou shalt not kill;" and the same injunction we find in the Koran, as well as in the law-books of the Hindoos and of other creeds. Bad State-Laws must be annulled.—Civilization has put an end to former still more horrible modes of capital punishment, such as breaking on the wheel, impalement, quartering, burning at the stake, &c., and has simplified executions; but the nineteenth century, which has already given birth to so much progress, ought not to come to an end without having abolished also this last horrible remnant of capital punishment, and without having expunged it from the law-books of the civilized world. Away, then, with this relic of a long-passed dark age, this mockery of the civilization of our century, this blot on our generation! Every one who has human feelings in his breast, every one who still recognizes even in the criminal the human being, the unfortunate, erring fellow-brother, ought to lift up his voice, to assist in attaining this noble, this truly human end.

I repeat, the foremost and only *moral* end of *any* punishment is the reformation of the criminal; and for this high purpose capital punishment does not only not answer, but has even the diametrically opposite effect; for the so-called conversions which the priest forces upon the condemned in the last hours or moments, in plain view of the gallows and in the face of death, are no real reformations, but mere outward forms, by which the priest thinks to fulfill his duty. Reformation requires time and calm reflection uninterrupted by external influences. He who is once slain can neither reflect nor reform any more. It cannot be predicted or asserted of any criminal, not even of the worst, that he is *incapable* of reformation. Even the worst criminal may repent—repent profoundly; and he will and must repent, if he be only given time for mature reflection, and subjected to impressions, whose influence is in that direction. Repentance brings forth reformation, and to make the latter possible, the criminal's life has to be preserved. Confine him for many years; but do not take his life, do not cut him off from the possibility of repentance and reformation, from the recovery of his better self. *We have no right to do that!*

I have above referred to the fact, that the opponents as well as the advocates of capital punishment can base their arguments on the Bible; and further I have referred to two texts, which have also reference to the death-penalty, and declare against it. But I must repeatedly call the attention of those, who look to the Bible as the only fundamental law for all actions of man, to the beautiful teaching, which we find in Ezekiel xxxiii., 11: "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

I have no doubt, that even those, who until now have been advocates of the death-penalty, if they consider well all the arguments for its abolition, laid down in these lines, cannot but become opponents to it. I repeat, our nineteenth century, which has put an end to the inhumanity and brutality of slavery, should not go to rest without also abolishing the inhumanity and useless barbarism of the death-penalty. Let us work for this noble end!

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Aug. 18. BELOVED ELDER HENRY:—Who would care for any notes about our home? Well, we have not, in my remembrance, had such a season as the past. For eight consecutive days we could do nothing in the hay field, and in July we had rain for fifteen days. Not a single Sabbath have we staid at home from public meeting on account of rain. [Good! such a record as that is worthy a place in the MANIFESTO. Attend the public Service, and if it rains, dress accordingly. Ed.]

Now, if we take fifteen rainy days and four Sabbaths out of a month, we have only twelve days left. This makes the farmers look rather blue. To see much of the labor of the season, with the fertilizers and manures that were spent on the potato crop,—so great a loss, to say the least, is quite discouraging. Some of our sheep have been destroyed by the dogs, and all in all it makes a mournful story. In the near future all this sadness may be turned to sunshine, and our notes to joy. D O.

Aug. 27. Sister Amelia has a night blooming Cereus, and at 9-30 P. M., she cut off a flower that was nine inches in diameter. By placing it on the ice, it kept fresh all the next day and could be placed on the table at meal time. The plant has produced three flowers this season.

On Sabbath August 18th. Elder Calvin G. Reed and brothers Washington Jones and Dr. Carl, with several Sisters went to Lebanon Springs to attend a camp meeting. The place of the meeting is two miles from the Shaker Village. [We trust they imparted and received much good, and were persuaded to go the second time. Ed.]

Watervliet, N. Y.

Sept. 3. Elder Harvey L. Eads of Pleasant Hill, Ky., was with us on the 1st. and 2nd. inst. He was much revived in health. He shares our unbounded love.

Hancock, Mass.

Aug. 21. This has been a season of almost perpetual rain, and our large oat crop

has been very much damaged. We have harvested some of our potatoes and think we shall not have more than one third of a crop.

Sept. 3. Sisters, Eliza A. Stratton and Julia Briggs, of Canterbury have been with us for a few days. We are all pleased to meet with our beloved gospel friends.

Sept. 7. Berkshire hills and dales, have yielded an abundant supply of Blackberries this season. The East family Sisters have canned nearly or quite three bushels, for home use. A delicious substitute for apples. L. W.

Enfield, Conn.

Our new hay-loader is an interesting machine. It looks like a huge spider. [Is a huge spider interesting?] The Brethren think it saves them valuable time and much hard work. They unload the hay with a horse-fork, which is also a great invention. The crops on the farm have been good, except the damage done by the rain. Potatoes some injured. Apples scarce.

The weather fine for harvesting. The second crop of grass is being cut and a very good yield. Corn is also commenced cutting and is very much better than was expected. A considerable tract of meadow land is being stocked down. Carrots and Beets have somewhat recovered from the long rains, and look well. Everything looks prosperous at the present time. M. W.

Harvard, Mass.

Harvard has had too much of that evenly dispensed blessing which is shared alike by the just and the unjust; spoiling potatoes and beans; hindering the harvest and injuring much of the forage crops.

Sept. 4. Ensilage corn is being cut and stored, and estimated to be about one hundred tons. The experience of one year with ensilage of an inferior quality, (damaged by frost,) induces the belief that a good quality will give satisfactory results. The Silo is twelve by fourteen feet, and twenty-eight feet deep.

When filled it was covered with hay, and overlaid with boards,—then thick sheathing paper,—then boards; and where there was any indications of excessive fermentation, bran was used to prevent it.

The gospel,—the religion of this world, is to know how to extract the most and the best from the elements,—the blind forces of nature, and to keep abreast of the moving, living, progressive world in all things. This is laudable.

Avoiding alike, antiquity and the fashionable idiocy of the times. To make this world a little more of a paradise,—better for those who follow. To elevate the social line and heighten the joys of those around us, and make acquaintance with the other angels when we meet them. E. M.

Shirley, Mass.

We have secured a large hay crop, and considering the state of the weather, in good condition, besides some five acres of nice winter wheat. Apple crop, short.

Canterbury, N. H.

Aug. 30. Have gathered about 60 bushels of pears and will have many more. The farmers are digging the potatoes, and the yield is satisfactory although rust has to some extent, injured the crop.

Have had one case of scarlet fever, but the patient has wholly recovered.

Two Sisters have been to Boston, Mass., and to Providence, R. I., on business. Two other Sisters have been to Albany, N. Y., and to the City of New York, on business.

The Summer school closed on the 22nd inst. The exercises were quite interesting and the pupils passed a very commendable examination.

For several Sabbaths our Church has been closely filled. A great many have come to see and hear the Shakers. Services generally, continued from an hour to an hour and a half, and the best of attention given to the singing and speaking.

Sept. 13. Br. John Cummings of Enfield, N. H. made us a visit of one day.

Enfield, N. H.

Aug. 26. Summer school examined on the 16th. inst. Some forty persons were present. The visitors were from Vermont, Mass. and Penn. All appeared interested in the exercises. Great satisfaction was expressed by the Board of Education.

The first family enjoyed a very pleasant banquet on the lawn in front of the Family Dwelling. Tables were tastefully spread and well supplied with a variety of food. Some forty or more enjoyed the repast. The children marched to the place singing a beautiful harvest song, and the time passed very pleasantly.

Sept. 9. Brs. Freeman White and Robert Clark, of Canterbury, have been with us, on a visit, since the 2nd. inst.

Several companies have attended the Advent Camp meeting at White River Junction. They return very favorably impressed, and will, no doubt, profit by the privilege.

Gloucester, Me.

Sister Lucy Ann Shepard, of Canterbury, was with us on Sabbath, Sept. 1st.

Union Village, Ohio.

Aug. 19. The season thus far has been propitious for all kinds of crops. Fruit may not be as plenty as in some former years.

Sept. 1. Mer. at 95. Pastures look gray and withered, and corn suffers for want of rain. C. C.

White Water, O.

Not a hired man on the premises.

Sept. 3. Br. Benjamin Gates, of Mt. Lebanon, calls to see us.

Watervliet, O.

Aug. 25. Wheat on our farm, averages twenty bushels to the acre and oats twenty-five bushels. Farm products have, as a whole, been very good, but we need rain for our pastures.

South Union, Ky.

Preserve making is the principal source for cash.

How can we judge our brother unless we see as God doth see, and know inheritance in full? M. W.

“A BROKEN heart is like an unsealed letter spread before us, full of comforting intelligence.” G. B. A.

Correspondence.

AUGUSTA, GA., AUG. 9, 1889.

DEAR SISTER JEANNETTE:—Your letter at hand speaking in praise of the articles on the Sunday School Lessons in the "Christian Standard."

Yes, I hope to put them in book form next year. Dec. next will make four years of them.

It is hard to recommend any one book on Sun. Sch. Lessons. I am a teacher of 30 bright pupils and I cannot find anything satisfactory as a help and out of an effort to help myself, the preparation of these lessons began. I also prepare them for the "Christian Oracle" 415 Dearborn St., Chicago, Ill. That paper gives my work considerably fuller than the "Standard."

I have read with much interest the MANIFESTOS and "Mother Ann Lee's Life" for which you have my thanks. My grandfather and mother were both "Dunkards" and many things are held and practiced alike by the Dunkards and Shakers viz.

- 1st. Refusing to go to war.
- 2nd. Refusing to go to law.
- 3rd. Uniformity of dress.
- 4th. Taking care of the weak and poor.
- 5th. Meek and quiet lives.
- 6th. Abstaining from liquors, tobacco, &c.

In all these things I have followed the teachings and practices of my grandparents.

Fraternally,

CALVIN S. BLACKWELL.

Virtue grows under the cross, and tends towards Heaven.

The Bible Class.

THE WATERS OF LIFE.

ELSIE B. YORK.

No! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price Isa. lv., 1

WHAT a beautiful invitation is extended to every one who hungers and thirsts after righteousness. Not to a few favored ones is it given, but to every one that thirsteth. The waters that spring up into everlasting life cannot be purchased with the wealth of this world. Rich and poor, alike, may drink the living waters, and herein lies the difference between the bounteous love of God and the partial selfishness of man.

Does some one discover a mineral spring of curative properties? It is no sooner known than it is converted into a fashionable resort, where those may gather who are able to pay for the privilege of drinking its medicinal waters. Thus, the blessings that should be free to all, are reserved for the few. How different the waters to which the inspired prophet so generously invites us! What a welcome sound to every spiritually thirsty soul, and how passing strange that so few find their way to the fountain?

Why is it? Ah, there is a price to pay, not of money, not of earthly treasures, but of something far dearer to the natural heart, the sacrifice of the carnal life. The same price for all. Yet how mean the price in comparison with the treasure gained.

What sublimity in the words of Jesus to the woman at the well of Jacob. "Whosoever shall drink of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." John, iv., 13, 14. Then if we thirst for these waters will they not be given us? For we have the promise, "Ask and it shall be given you, seek and ye shall find." Matt., vii., 7.

Canterbury, N. H.

COUNSEL.

CANTERBURY, N. H.

Make the Lord thy God, who shall bring thee to judgment And

lead thee to righteousness, glory and peace; Make the people thine

who are pa-tient-ly seeking The kingdom of Christ, in its truths to

in-crease. For no earthly pow'r hath wis-dom to guide thee, And kin -

dred will fail when af - flictions a-bound. From out of the depths cry "O

Lord, we will serve Thee, We'll flee to the refuge where mer - cy is found."

Books and Papers.

THOSE who read "The Dawn," a paper published by the Progress Pub. Co., of Boston, Mass., will be quite likely to think that the sun has already risen in this messenger of light.

It seems quite time that a paper bearing this form of truth, and devoted to the temporal interests of mankind, on the basis of the brotherhood of man should be placed before the world. The "Declaration of Principles" is a paper wrought out by a high standard of moral excellence, and if persistently regarded must be conducive of much good. No. 3. of Vol. 1, is before us and is a paper of "good will" toward man. It may not be classed among the spiritual papers but it has published a Vision, and one that is worth reading. Bible students as they read will think of the good old prophet Ezekiel and may be, wonder which vision had the *best dry bones*.

We have received a copy of "The Farm Poultry," and this is No. 1, of Vol. 1, which informs us that it is new in the world. On the first page it has a very pretty illustration of Cottage life. Better than that, it will tell 'How to make money with a few hens,' and the Editor expects to tell how this may be done. We all want the money, and want the hens, and as the cost of the paper will be only fifty cents per year, we must send that amount to I. S. Johnson & Co., 22 Custom House St., Boston, Mass.

THE PHILADELPHIA MUSICAL JOURNAL. September. Our Opera; The Scratch Club; Musical Notes; Correspondence; Penn's State; Music Teacher's Ass'n; The Amateur Organist; Amateur Orchestral Society; The Violin, The Banjo, The Zither; Musical News, etc., etc. Gould & Wooley, 1416 Chestnut St., Philadelphia, Pa.

THE PHRENOLOGICAL JOURNAL for September has an interesting sketch of the American Astronomer, Maria Mitchell. This is prefaced with a portrait of this remarkable woman. The work also contains portraits of Wilkie Collins, the English nov-

elist; and of Caroline Schultz the Russo-French Physician, with accompanying notices. Practical Phrenology by Prof. Sizer affords a valuable amount of instructive information. Those who are so fortunate as to obtain a copy of the Journal will be better informed by the careful perusal of these articles. Fowler & Wells Co., 775 Broadway, N. Y.

THE NEW ENGLAND MAGAZINE. September. We have before us, No. 1, of Vol. 1, which is a beautifully illustrated work, published by the N. E. Magazine Co., of Boston. This Number is largely devoted to the history of Plymouth and the Pilgrims, which makes it, at this time, very interesting and valuable to the general reader.

As it is under the Editorial management of Rev. Edward E. Hale and Edwin D. Mead, we shall be amply compensated for all we may sacrifice in its favor. In the table of Contents, we have—A Plymouth Pilgrimage; Finding of the first May Flower; In Plymouth Woods; The Pilgrims' Life in Common; The Pilgrims in Leyden; The Pilgrim Society and the Monument; Also King James at Scrooby; Mistress Marian's Light; The Haunted Bell, etc., etc. Office 36 Bromfield St. Boston, Mass. Price \$3. per. year, in advance.

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'Twill have a holy, cheering power—
"There's no such word as fail."

—Catholic.

Deaths.

Sally Lucas at Union Village, O., Sept. 3, 1889. Age 78 years.

She has been a faithful and devoted member of this Society from early childhood.

C. C.

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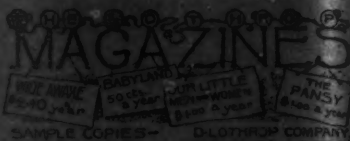
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